THE

L'PW3

# SHEKEL





Published by the AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC.



VOLUME XXXVI

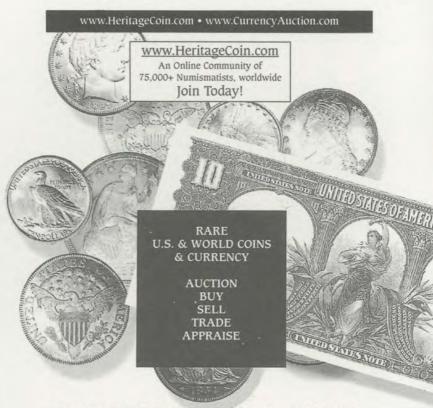
No. 3

MAY-JUNE 2003



The Jewish peasant builds socialism with each turn of the tractor wheel. You can help him!

**BIROBIDZHAN LOTTERY POSTER** 



Our Next Heritage World Coin Auctions Signature Sale May 31, 2003 • Long Beach

Before you sell your coins or currency,
you owe it to yourself to visit us or call.
Heritage will provide
all the personal service you would expect
from the world's largest
numismatic dealer and auctioneer — and more!
Call Warren Tucker • 1-800-US COINS (800-872-6467)

Call Warrren Tucker • 1-800-US COINS (800-872-





HERITAGE WORLD COIN AUCTIONS





#### VOLUME XXXVI No. 3 (con. #190) MAY-JUNE 2003

# EDWARD SCHUMAN, EDITOR

#### **TABLE OF CONTENTS**

Our Organization	2
The Presidents Message.	3
The Editor's Page	
The First Jewish Homeland in the Modern Era	5
Two Cyprus Detention Camp Mementos	8
Exchange National Bank of Chicago Medal	10
Hiram Bingham IV.	11
Jewish Home for the Aged Tokens	
by Marc Randolph. Esq	14
The Jew Theka	
by Edgar Guest	20
The Gates of Jerusalem	
by Jacqueline Schaalje	22
The Bar Kokhba Lamp Hoard Collection	
by David Hendin	29
M. Levy by Peter S. Horvitz	
Marc Chagall.	34
Dresden	36
The Jews of Shanghai	39
Gadara	41
Beersheva	43
Club Bulletin	45
Dealer's Page.	47
Membership Application	48

ARTICLES PUBLISHED WITH AUTHOR'S NAME ARE ORIGINAL MANUSCRIPTS. STORIES WITHOUT AUTHOR'S CREDIT HAVE BEEN RESEARCHED BY THE EDITOR USING JUDAICA DICTIONARIES, ENCYCLOPEDIAS, NEWSPAPERS OR MAGAZINES.

C 2003: AMERICAN ISRAEL NUMISMATIC ASSOCIATION ISSN 0087-3486

#### AMERICAN ISRAEL NUMISMATIC ASSOCIATION

12555 Biscayne Blvd. #733 North Miami, FL 33181 Tel 305-4662833 Fax 305-4662834 Email feathers@bellsouth.net

> Mel Wacks, President Julius Turoff, Secretary

Florence Schuman, Treasurer/Membership
THE BOARD OF DIRECTORS

Mel Wacks, Julius Turoff, Florence Schuman, Donna Sims J. J. Van Grover, Harry Pollackov, William Rosenblum, Josh Prottas, Sagi Salomon

David Gursky, Membership Coordinator

Lawrence Gentile Sr., Young Numismatist Coordinator

The American Israel Numismatic Association (A.I.N.A.) is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. A.I.N.A. is a democratically organized, membership oriented group, chartered as a not for profit association under the laws of The State of New York. A.I.N.A.'s primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby. The Association supports a web page http://amerisrael.com in which full information about the organization and a sampling of past articles from the SHEKEL are shown. The Association attends national and regional conventions, sponsors study tours to Israel, publication of books and catalogs and other activities which will be of benefit to the members. A.I.N.A. supports Young Numismatists programs which encourage and introduce youth to our hobby. Audio-visual and slide programs are available from the A.I.N.A. archives on many Judaica subjects and are available at no cost except for transportation charges. Local Israel Numismatic Society chapters exist in several areas. Please write for further information.

The Association publishes the SHEKEL six times a year. It has been referred to as a Jewish Reader's Digest. The SHEKEL is a journal and news magazine prepared for the enlightenment and education of the membership. You are invited to submit an article for publication.

Annual Membership fees:

U.S., Canada and Mexico \$18. - Foreign \$25.- Life \$300.
Send all remittances, change of address and correspondence to AINA % Florence Schuman 12555 Biscayne Blvd #733
North Miami, FL 33181

#### PRESIDENT'S MESSAGE

by Mel Wacks ainamel@aol.com



I want to thank all of those members who returned the survey. We greatly appreciate your input, and especially the extra comments that so many wrote. Since so many members expressed interest in past issues of Israel commemoratives and Mint Sets, as well as ancient Jewish coins, we have added a directory to The Shekel, listing dealers who can assist our members, including helping to sell collections. When you contact any of these dealers please tell them that you read about them in The Shekel.

It is a tribute to the hard work of our editor Ed Schuman that so many of you said that you enjoyed reading The Shekel. One of America's leading numismatic writers, Russ Rulau, who is also a good personal friend, kindly wrote: "The Shekel is really one of the better association periodicals, Ed. You deserve a lot of credit for keeping a nice balance between ancient, modern, paper, medals, tokens and just good history."

Just a few words about AINA's new issue service. AINA members get special discounted prices (that are the same as those offered to subscribers of the Israel Government Coins and Medals Corporation) ... but when you order from AINA we receive a commission that helps our organization. So we really appreciate your orders! And of course every time you order a new coin or medal it helps Israel. Note that there was an error in AINA's fax number in the last order form ... the correct number is (305) 466-2834.

Lastly, I hope that you will consider giving The Shekel (and AINA membership) the next time you are looking for a thoughtful gift (Bar/Bat Mitzvah, Birthday, Hannukah, etc.) ... it still is the best buy in numismatics. Domestic dues and Canada are just \$18, all other foreign dues \$25.00 and you will find an application form on the last page of every Shekel. Send along a card and we will include it with the first gift issue.

Happy Collecting,



# The Editor's Page

By Edward Schuman feathers@bellsouth.net



First we want to apologize for the printer's error in the binding of the last issue. A number of readers called to advise that their SHEKEL had duplicate pages, and missing pages. If you received a bad copy and will either write to the office or email me at feathers@bellsouth.net, a new copy will be mailed Regretfully these errors do happen.

While on the apology subject we regret that Dr. Shneydor's article on English and Arabic in Israel's currency, the Arabic lettering and the Hebrew lettering is not readable. Hebrew and Arabic is printed from right to left. We printed it from left to right. This is the way the article was received by Email from Israel. Since I am hardly fluent in these languages, I did not know the difference.

The Gates of Jerusalem are the subject of an in-depth article by Jacqueline Schaalje. We have illustrated the article with Israeli banknotes. The Golden Gate portion has been written by your editor.

We thank those readers who returned the questionnaire regarding the contents of the SHEKEL. I appreciate all the wonderful compliments. It is not an easy task to print a variety of articles with Judaic content and a numismatic illustration. I am extremely grateful for the assistance given by our regular contributors, who make the editor's job that much easier.

Lastly, we appreciate those members who ordered their coins and medals through A.I.N.A. The commissions we earn are very important to us. The interest rates have dropped so much that as an example we earn less than three dollars a year per member on the life member account. This does not even cover the postage. So help A.I.N.A. and support Israel by purchasing the new issues through us.

Till the next issue

## The First Jewish Homeland in the Modern Era

Most Jews living in Tsarist Russia eked out a meager existence and were required to reside within the empire's western and southwestern provinces, an area known as the Pale of Settlement. They were denied the right to own land. After the 1917 Bolshevik seizure of power, most of the 2.5 million Jews living in Russia resided in small towns and cities within the Pale of Settlement, and made their livings from petty trade, small-scale handicraft production, and unskilled labor. Jews were hard hit by the collapse of the economy due to the combined impact of world war, revolution, civil war, and pogroms (acts of anti-Jewish violence) between 1914 and 1921.

In the 1920's the communist officials hoped to refashion the occupational profiles of the Jews by transforming them into farmers. The government wanted this experiment in social engineering to weaken popular anti-Semitism and to promote the integration of Jews into the emerging socialist society. The Kremlin promoted Jewish agricultural colonization in Crimea, Ukraine, and Belarus. By 1930, 46,560 Jewish families, or approximately 231,000 people, lived in such colonies throughout the Soviet Union.

Thousands of miles east of European Russia, the Jewish Autonomous Region was founded in 1934 as a "homeland" for Soviet Jews. Given the objectives of the Soviet government at the time, this distant outpost seemed a perfect location. The mostly marshy territory, approximately twice the size of New Jersey, had been annexed by Russia in 1858. The Kremlin selected this particular territory for the following reasons.

- 1) To redirect the movement of Jews to the land away from Ukraine, Belarus and Crimea where the native populaces resisted Jewish settlement.
  - 2) To buffer the Soviet Union from Chinese and Japanese expansionism.
- 3) to tap natural resources, such as fishing, timber, iron, tin, graphite and gold.

Early attempts by the government to relocate the Jews to the Crimea and Ukraine had ended with a severe local backlash. To avoid local opposition the government chose an area where there weren't any locals. Unfortunately for the Jewish migrants, there was a good reason why virtually nobody lived in this region. The winters are extremely harsh, the roads were practically nonexistent, and the land was swampy.

Influenced by an effective propaganda campaign, and starvation in the east, 41,000 Soviet Jews relocated to the area between the late 1920s and

early 1930s. The Jewish Autonomous Region is in the Khabarovsk Territory, Russian Far East, in the basins of the Biro and Bidzhan rivers, tributaries of the Amur. The capital is Birobidzhan. The region is bounded on the south by China and on the north by the Bureya and Hinggan mountains, which yield gold, tin, iron ore, and graphite.

The early years of colonization contrasted starkly with the promises and public pronouncements of the government, which did not provide the settlers with decent housing, food, medical care, and working conditions. In many instances, Jewish agricultural colonists found they were given land unsuitable for cultivation because it had not been surveyed and drained. In other cases, the fledgling collective and state farms lacked basic necessities such as potable water, barns, livestock, tools, and equipment.

Despite the hardships, from the late 1920s until the mid-1930s, over a thousand foreign Jews moved to the Jewish Autonomous Region. Starting in 1935, all foreigners wishing to settle in the Jewish Autonomous Region had to pay \$200 to KOMZET (Committee for the Settlement of Jewish Toilers on the Land), which covered all expenses while they traveled in the Soviet Union. Many of these Jews had family roots in Russia and were disenchanted with life in Europe and the Americas. They came especially from Lithuania, Argentina, and the United States. Like many Zionist pioneers in Palestine, the foreign Jews who settled in the Jewish Autonomous Region were attracted by the mystique of tilling the land, engaging in physical labor, and building socialism. The region established Yiddish schools, newspapers, and cultural institutions. The regional government also printed street signs, railway station signs, and postmarks in both Yiddish and Russian. The teaching of Yiddish was obligatory in schools. In 1935 the government decreed that all government documents, including public notices, announcements, posters, and advertisements had to appear in both Yiddish and Russian.

The Jewish population peaked in 1948 at about 30,000 (one fourth of the total population). There were Jewish schools and synagogues up until the 1940's, when there was a resurgence of religious repression after World War II. The Jewish population was essentially inactive until the late 1980s an early 1990s, when there was something of a revival in Birobidzhan. Today, students can take Hebrew and Yiddish lessons, as well as Jewish culture classes at schools and two institutes in town. But the vast majority of the Jewish population has left for Israel, Europe or the US, and by some estimates only 3,000 Jews remain in Birobidzhan.

The Kremlin granted autonomous administrative status to the Birobidzhan region in 1934, when it was designated the Jewish Autonomous Region. The decision signaled the government's official recognition of the

area as the national territory of Soviet Jewry. Supporters of the Soviet Union hailed the formation of the J.A.R. as a sign of the freedom and rights enjoyed by Jews under communism. The Kremlin hoped to score propaganda points in the international arena by establishing the first Jewish homeland in the modern era.

OZET (Society for the Settlement of Jewish Toilers on the Land) commissioned posters to advertise its lotteries to raise funds for Jewish agricultural settlement throughout the Soviet Union, though primary emphasis was placed on the J.A.R. by 1930. The posters were designed by Mikhail Dlugach (1893-1988), a well-known and respected member of the Soviet artistic community. One is illustrated on the front cover of this issue. The illustrated lottery ticket valued at 3 Rubles was specifically designed as a means to raise money for the Jewish settlers.

The medal was issued in 1984 to commemorate the 50th anniversary of Stalin's almost forgotten Zion.







# **Two Cyprus Detention Camp Mementos**

The Cyprus Camps opened on August 14th, 1946, a year after the end of World War Two. Many survivors of the Holocaust had come to the bitter realization that Europe with its horrors was no longer a place for them to live. Their only desire was to go to Palestine. According to the terms of the British White Paper of 1939, immigration to Palestine was limited to 75,000 Jews over a period of 10 years. As this figure was very low considering that thousands clamored to go, the so-called illegal immigration came into being.

In August, 1946, Britain's Foreign Minister, Ernest Bevin, initiated a policy of deporting back those Jews who attempted to land in Palestine outside the permitted quota. All kinds of boats were now used for the illegal immigration, most of them highly over-crowded and in frail unsafe condition. The figure of 7,500 passengers on one special ship was quoted in some reports, and the journeys across the Mediterranean were undertaken at great risk. But in the end, more often than not, their landing was foiled and the would-be immigrants were forcefully transported to Cyprus and placed into detention camps behind barbed wire.

On August 7, 1946, the British government made a decision to detain these Jews in Cyprus, hoping that this deterrent would put an end to Jewish illegal immigration. The decision was geared to the British policy of breaking the power of the "Hebrew resistance movement" in Palestine.

The British Navy diverted these ships to Cyprus, then a British Colony. On the Mediterranean island the British government created a series of detention camps in order to prevent Jewish refugees from making any further attempt at entering Palestine. These detainees, the vast majority Holocaust survivors, endured deplorable conditions in Cyprus, some for a period of years. But before long, the British came to realize that detention was not achieving the desired aim as the would - be immigrants continued their attempts to reach Palestine despite violent clashes with British troops and forced exodus to Cyprus.

The use of the Cyprus detention camps began on August 13, 1946, and ended on February 10, 1949, when the last group of detainees left for Israel. During this period, fifty two thousand Jews passed through the Cyprus camps, having been taken off thirty nine boats in their attempts to get to Palestine. To this number must be added twenty two hundred children who were born in the camps. Some detainees spent only a few months in Cyprus, but many were held there for a year or longer.

The "summer camps", of which there were five, were located at Kraolos, near Famagusta, and the detainees in them were housed in tents. The seven "winter camps" were located at Dekalia, north of Larnaca. Here the housing consisted of tin huts and some tents. Conditions in the camps were quite harsh, especially for mothers of children and babies. The tents and barracks were overcrowded, there was no privacy and families had to share accommodations with single persons. The insufficient supply of water, particularly in the hot summer months, caused sanitary conditions to deteriorate and led to skin diseases and infections.

The British administration in Palestine, which was charged with establishing and maintaining the camps, had to bear the costs out of its budget which, in any case showed a deficit. It was then sought to put the responsibility for the welfare of the detainees on the Jewish Agency and the Joint Distribution Committee. The Joint greatly reduced the hardships from which the refugees suffered. It recruited medical and welfare teams in Palestine to run nurseries and clinics in the camps and improved the quality of food rations.

Eventually, through the intervention of the Israeli government, the British slowly allowed detainees to leave the camps and head for Palestine.

To pass the time, some inmates took Cyprus coins and crudely engraved scenes of the camp as remembrances. Two of these coins are illustrated courtesy Jacob Koren of Israel. The coin to the left: In the background an immigrants ship, under it a fence and a watchtower, and at the bottom the word 'Cyprus' in Hebrew (Kaf'ri'sin). The coin to the right: at the bottom a fist holding two olive branches. In the middle, a flag of the Jewish volunteers in World War 2, beneath it a sword and a hammer. At the top of the coin in Hebrew, the words 'rows of the defenders' (Shu'rot Ha'Me'gi'nim) and under it the word 'Kaf'ri'sin' (Cyprus in Hebrew).





# **Exchange National Bank of Chicago Medal**

The Exchange National Bank of Chicago was the first American Bank to open up a branch in the newly created State of Israel. The Bank was opened in Tel-Aviv in 1970. To commemorate the opening of the bank in Israel, the Israel Government Coins and Medals Corp. struck a medal. The corporation allowed the bank exclusively, the right to distribute these medals and therefore the medals have never been offered for sale to the general public.



The obverse: Above a portion of the U.S. flag. Below a portion of the seven branched candelabra. In the center, in Hebrew "Exchange National Bank of Chicago, The first American Bank in Israel 5730"

The reverse: On the left, the bank emblem as it appears on its checks. The rest of the space is occupied by an English inscription; a duplicate of the Hebrew on the obverse except for the date which is 1970. All of the medals are serial numbered on the edge.

The medals were struck in 59mm bronze/tombac, 59mm silver, 45mm silver, and 45mm bronze/tombac. 25 each were struck in gold 916.6 in 45mm size. The bank evidentially gave these to special accounts and were used as a goodwill gesture or as promotional items. It is certain that the vast majority of these medals did not enter into the numismatic market. They were kept as mementos, put into a drawer. When the silver boom of the 1980's pushed silver prices, who would save these when the 59mm silver was worth in excess of \$150 in bullion. It can never be known how few remain.

# Hiram Bingham IV (July17,1903-January12,1988)

A "Righteous and Honorable Diplomat"

Europe, 1940-41, was a place and time of too few heroes. The world had begun a journey down an unalterable path to horror. We are now very familiar with those events. The descriptions we find in history texts and images that look out at us from preserved film footage enable us to witness that descent into the collective madness of war and genocide. We shake our heads and ask in disbelief how something terrible beyond understanding could have existed in this world. But, in the face of those horrors, there were many who were courageous, who acted selflessly, who saved lives -not for any honor or reward, but simply because they could not act any other way. One man who possessed that courage was Hiram Bingham IV.

Harry, as he was known to his family, was born in the summer of 1903, into an old and prestigious Connecticut family. His father, Hiram Bingham III, began his career as an archaeologist and college professor. On an expedition to Peru in 1911, he discovered the ruins of Machu Picchu, the great Inca city of the Andes. Later he entered political life, served as Connecticut's Lieutenant Governor from 1923-25 and was elected governor in November 1924. In December of that year, and before assuming the office of governor, he was elected to the United States Senate in a special election. Harry's mother, Alfreda Mitchell was the granddaughter of Charles L. Tiffany and an heir to the Tiffany fortune, and his paternal grandfather and great-grandfather, Hiram I and Hiram II, were missionaries in the Pacific in the 19th Century.

Following in his father's footsteps, Harry attended Yale and graduated in 1925. After attending Harvard Law School, where he studied international law, he entered the diplomatic service and was posted in Japan, China, Poland, and England, before being named vice consul at Marseilles in 1940. By the summer of 1940, the fall of France was complete and the Vichy Government controlled southern France. Out of concern for their safety, Bingham sent his pregnant wife and four children home to America. He understood the nature of fascism and knew the truth concerning conditions in Nazi occupied Europe.

With the outbreak of war, Marseilles, like many other port cities in Europe, had seen an influx of refugees and fugitives, many of them Jewish, desperately seeking a means of escape from the rapidly advancing German armies and inevitable imprisonment in concentration camps. When France fell, their avenue of escape was closed, unless they could obtain a visa that would enable them to leave France.

As vice consul, Hiram Bingham was in charge of issuing visas -- visas that could quite literally mean the difference between life and death. Bingham began issuing visas in June of 1940 to Jews and political refugees alike, on occasion even sheltering them in his home. He did so because he simply believed in his heart that it was the right thing to do and the only thing his conscience would allow. However, his actions were not in accord with the official policies of the United States. Germany, at that time, was not our enemy. Also, to assist in the smuggling of refugees was a violation of his orders and the laws governing France. When those who were desperate to escape were refused by American consulates in other French cities, they began, in increasing numbers to turn to Bingham in Marseilles. But as his efforts became better known to those in need, the Germans also became familiar with his activities and their complaints found their way to the State Department in Washington.

It is impossible to determine the exact number, but during his relatively brief service in Marseilles, Hiram Bingham was directly or indirectly responsible for saving the lives of perhaps 2000 or more people. Some were or would become famous -- Leon Feuchtwanger, Franz Werfel, Alma Mahler Werfel, Heinrich and Golo Mann, son and brother of Thomas Mann, Max Ernst, Marc Chagall, Andre Breton, Andre Masson, Nobel Laureate Otto Meyerhof, Konrad Heiden, Hannah Arendt, and others. Many more were ordinary human beings fleeing tyranny. Harry's saving work would end in the summer of 1941, when he was relieved of his post and transferred first to Lisbon and later to Argentina. His career in the diplomatic service ended in 1945.

Although family members knew some of the details, the whole story would remain obscured until his youngest son Bill discovered a tightly wrapped bundle of letters, documents, and photographs in a cupboard behind a chimney in the family home. Once opened, that bundle disclosed Hiram Bingham's carefully guarded past. As a consequence of the discovery, Hiram Bingham IV has been reclaimed. He has been honored by many groups and organizations including the United Nations, the State of Israel, and by a traveling exhibit entitled "Visas for Life: The Righteous and Honorable Diplomats." The exhibit records the events of that time and the efforts of Bingham and others who risked and lost so much to help their fellow man.

From the great and comfortable distance of more than half a century, we can clearly know what was right and can condemn the actions of the people and governments that promoted, supported, or condoned

imprisonment and murder on such a frightful scale. But faced with a similar decision in the present, when our own lives might be in danger, who among us can speak confidently of the choice we would make? The extraordinary choice of Hiram Bingham was to choose life, to disregard his own personal safety and career, and to do what he could to save others who had no where else to turn. It would take more than fifty years for his deeds to be recognized and accorded the honor they so justly deserve -- recognition that sadly he would not live to see.

A few months ago, the Secretary of State, Colin Powell, gave a posthumous award for "constructive dissent" to Hiram (or Harry) Bingham, IV. For over fifty years, the State Department resisted any attempt to honor Bingham. For them he was an insubordinate member of the United States diplomatic service, a dangerous maverick who was eventually demoted.

The Righteous Among Gentiles, Yad Vashem - Official Award Medal, 5725-1965





A special commission set up by Yad Vashem - commemorating the Holocaust and Heroism 5723-1953 states in a special section that it is the duty of the Remembrance Authority to commemorate the deeds of the "Righteous among Gentiles who risked their lives in order to rescue Jews." A special commission. set up by Yad Vashem, gathers the evidence from survivors and endeavors to locate those who risked their lives in rescuing Jews, in order to bestow upon them the title "Righteous among Gentiles", and award them a special medal.

## Jewish Homes for the Aged Tokens By Marc A. Randolph, Esq.

In the mid-1920's through the 1930's, one of the popular ways to raise funds to support Jewish affiliated homes for the elderly was to mint tokens and to give to donors a token in exchange for, and in recognition of, their contributions. While most cities with a sizable Jewish population supported at least one Jewish home for the elderly, several homes along the east coast and in eastern Canada all adopted similar motifs in the charity tokens they used to thank those individual donors who contributed to their home. Several of such similar tokens are illustrated below.

The illustrated token in Figure 1, was issued by the Jewish Home for the Aged, located in Portland, Maine. This home, founded in 1929, was located on North Street in Portland, which was, at the time, the center of Portland's Jewish immigrant community. The Home provided a place of refuge for the elderly and poor who had no family to care for them. While its North Street location was closed in 1995, and moved out of downtown Portland, the Home still exists today having been renamed as the Cedars Nursing Care Center, with a mission to provide high quality, innovative rehabilitation and long-term health care to the elderly.

One of the Home's original founders was Joseph Brenner of Portland (1873-1943), who was known for his generosity, both to public causes and to private individuals. As the owner of the Portland-based Mountford Coal Company, he ensured that needy families did not go without heat during the Depression.

This rarely seen token was issued in bronze and is 34mm in diameter. It is not known where the token was minted.

Figure 1:





The obverse of this token has in its center a right-facing profile picture of the head of an elderly Jewish man, and a left-facing profile picture of the head of an elderly Jewish woman, facing each other. In between the faces, in both Hebrew and English, is "DO NOT CAST US OFF AT OUR OLD AGE". Note that this comes from Psalms Chapter 71, v.9. Curved on the upper rim is "KEEP ME", and on the lower rim is "GOOD LUCK".

The reverse of this token has in its center a picture of the front façade of the Home with "25¢" on each side and "SOUVENIR" underneath. Curved around the upper rim is "JEWISH HOME FOR AGED", and curved around the lower rim is "PORTLAND - MAINE".

The token illustrated in Figure 2 was issued by the B & S. S & N. Z Home For the Aged, in Montreal, Canada. No information about this Home could be found. This token was issued in bronze and is 34mm in diameter. It is not known where this rare token was minted.







The obverse of this token is virtually identical to the token in Figure 1. The reverse of this token has in its center a picture of the front façade of the Home with "25¢" on each side and "SOUVENIR" underneath. Curved around the upper rim is "B & S.S & N.Z. HOME FOR THE AGED", and curved around the lower rim is "MONTREAL".

The tokens illustrated in Figures 3 and 4 were issued by the Jewish Old Folks Home in Toronto, Ontario, Canada. This Home was opened in 1918 in response to the dire need of the Jewish elderly in downtown Toronto to have a place to live where they could eat Kosher food and talk with the staff in their own language of Yiddish. A Jewish Women's charitable group, known as The Ezras Noshem Society, took the lead in responding to this need and collected money door-to-door to purchase a semi-detached house on Cecil Street in Toronto. In this house, they opened the Toronto Jewish Old Folks Home. Cultural and religious services were --an important part of care in the Home. In the years that followed, the Home quickly expanded to care for more than 100 elderly Jews from Ontario.

By 1954, the Home had become exceedingly crowded and its building was beyond repair. In response to this new need, the Home purchased a 25-acre site on Bathurst Street, in North York, Ontario, and built the Jewish Home for the Aged, which also housed the Baycrest Hospital. Baycrest became the first facility in Canada to combine both types of services on one site. The facility continued to expand and serve a greater

variety of needs for the elderly and continues to exist today as the Baycrest Centre for Geriatric Care.

The token shown in Figure 3 was issued in bronze and is 34mm in diameter. It is not known where this seldom seen token was minted.

Figure 3:





The obverse of this third token has in its center a right-facing profile picture of the head of an elderly Jewish man, and a left-facing profile picture of the head of an elderly Jewish woman facing each other. Curved on the upper rim in English is "KEEP ME" with "UP AND YOU WILL HAVE" in the middle, and curved on the lower rim is "GOOD LUCK".

The reverse of this third token has in its center a picture of the front façade of the Home with "25¢" on each side, "CONTRIBUTION" curved around the top of the building, and "THE ONLY JEWISH HOME FOR THE AGED IN ONTARIO" printed underneath the building. Curved around the upper rim is "JEWISH OLD FOLKS HOME" and curved around the lower rim is "TORONTO".

The token illustrated in Figure 4 was issued in aluminum and is 34mm in diameter. It is not known where this rarely seen token was minted.

Figure 4:





The obverse of this token is identical to the obverse of the token in Figure 3. The reverse of this token is very similar to the reverse of the token in Figure 3. In its center a picture of the front façade of the Home with "1<sup>00</sup>" on each side, "CONTRIBUTION" curved around the top of the building, "A BRICK" written directly under the building, and "THE ONLY

JEWISH HOME FOR THE AGED IN ONTARIO" underneath that. Curved around the upper rim is "JEWISH OLD FOLKS HOME" and curved around the lower rim is "TORONTO".

The tokens illustrated in Figures 5 and 6, were issued by the Home of the Sons and Daughters of Israel, located in New York. Not much is known about this Home.

The token illustrated in Figure 5 was issued in brass in 1930 and is 33mm in diameter. It is not known where this very common token was

minted.



The obverse of this token has a slightly right-facing bust portrait of an elderly Jewish woman in the left-center field and a slightly left-facing bust portrait of an elderly Jewish man in the right-center field. In the center, in English, is "HELP US AND GOD WILL HELP YOU". Curved around the upper rim is "CONTRIBUTION" and curved around the lower rim is "ONE DOLLAR".

The reverse of this token has in its center a picture of how the anticipated Home was to look. Above the picture is "HELP US BUILD" and below the picture is "HOME OF THE SONS AND DAUGHTERS OF ISRAEL". Curved around the upper rim is "THE GREAT DRIVE FOR A HOME FOR THE AGED", and curved around the lower rim is "232 E. 10 ST.".

The token illustrated in Figure 6 was issued in a gold-plated metal (possibly brass) and is 40mm by 20mm. It is not known where this seldom seen token was minted.

Figure 6:





The obverse of this token has an angled picture of the Home in the center, and "HOME OF SONS AND DAUGHTERS OF ISRAEL" above the picture with "232 E. 12 St. New York N.Y." below the picture. Note the different address on this token as compared to the address on the reverse of the token in Figure 5. It is believed that the Home changed its location in 1936.

The reverse of this token has a slightly right-facing bust portrait of an elderly Jewish woman in the left-center field and a slightly left-facing bust portrait of an elderly Jewish man in the right-center field. In the center is "BUY A BRICK /  $\$1^{00}$  / HELP US AND GOD WILL HELP YOU".

The token illustrated in Figure 7, was issued by the Home of Old Israel, located in New York. Not much is known about this Home. This token was issued in bronze and is 33mm in diameter. It is not known where this seldom seen token was minted.

Figure 7:





The obverse of this token has a slightly right-facing bust portrait of an elderly Jewish woman in the left-center field and a front-facing bust portrait of an elderly Jewish man in the right-center field. In the center, in English, is "TO PITY IS HUMAN / TO HELP IS GODLIKE / HOME OF OLD ISRAEL". Curved around the upper rim, in Hebrew, is "DO NOT CAST US OFF AT OUR OLD AGE", and curved around the lower rim is "204 HENRY ST. N.Y.C.".

The reverse of this token has in its center a picture of how the anticipated Home was to look. Below the picture is "CONTRIBUTION ONE DOLLAR". Curved around the upper rim is "HELP US BUILD OUR NEW HOME", and curved around the lower rim is "301-2-3 EAST BWY, N.Y.C.".

Based on the similarity between all of the tokens illustrated above, it appears likely that all of the tokens were designed by the same artist and minted at the same mint. However, no information was able to be found regarding the artist who designed any of these medals or the mint that struck them.

If anyone has any additional information regarding any of the tokens displayed here, or any other tokens with similar motifs, please e-mail it to me at <a href="mailto:mrandolp@ritter-randolph.com">mrandolp@ritter-randolph.com</a> or send it to me at 105 East Fourth Street, Suite 1200, Cincinnati, Ohio 45202. In addition, we are always looking to expand our collection of Jewish charity tokens.

Now Ad	drocc?	4
		Don't miss an issue of
he S H E K E	L If your address of	changes, Let Us Know
FIRST NAME	LAST NAME	
NEW ADDRESS		APARTMENT NO.
CITY (	STATE	ZIP
DAYTIME PHONE	EMAIL	
FORMER ADDRESS		
CITY	STATE	ZIP

# THE JEW THEKA A JEWISH COUNT OF THE HUNGARIAN ROYAL CHAMBER

By Edgar Guest

The first documentary mention of Theka is dated 1225. He is known to have lived during the reigns of the Hungarian kings András II (1205-1235) and Béla IV (1235-1270). His father, who was of Khazar origin, received a large estate at Bessenyö from King Béla III (1172-1196) or King Imre (1196-1204). Theka inherited this estate from his father and held it till 1230. He also owned an estate in Austria, a house in Vienna and another estate at Röjtök, near Sopron, in Hungary. Theka's importance in international finance is demonstrated by the fact that in the treaty document of 1225 between King András II and Duke Leopold of Austria his name is mentioned as the guarantor of Duke Leopold's debt to András II of 2000 silver marks, an enormous sum.

The extravagant court of András II and the ruinous expenses of his ill-conceived Crusade in 1217 emptied the Hungarian Treasury and bankrupted the country. His immediate solution to this economic crisis was the reorganisation of the monetary system. The country was divided into several Treasury Districts, each with its own mint. Minting rights, previously a royal monopoly, were offered (farmed out) on a leasehold basis for specified periods to the highest bidders. This opened up an opportunity for Jewish financiers to become directly involved in the Hungarian financial system. However, neither the Church nor the nobility was content with this situation.

Under pressure from the powerful barons and the Church hierarchy, severe anti-Jewish measures were included in the Golden Bull (Aranybulla), the equivalent of the English Magna Carta of King John, issued by King András II in 1222. The Golden Bull specified that Jews should not hold any position that would give them authority over Christians, were not allowed to receive titles of nobility, were not to be appointed to official positions under the Crown, and specifically should not be granted leases to mint coins. However, issuing these rules was one thing, enforcing them another.

Three years after the publication of the Golden Bull, in a letter dated the 23rd August 1225, Pope Honorius III complained to the King that Jews were still holding official positions. Following a letter of complaint by Robert, Primate Archbishop of Hungary, Pope Gregory IX (1227-1241) in his answer of the 3rd March 1231 condemned the fact that Jews were still in positions of authority within the state. This forced King András II to reissue the Golden Bull banning Jews from holding such posts.

There is however documentary proof that between 1230 and 1232 at least two Jews, Samuel and Theka, were granted minting rights by King András II. Theka was appointed head of the Royal Chamber [Treasury] with the title of "Count of the Royal Chamber". Coins of this period show the Hebrew character Tet (for Theka) incorporated in their design.

On the 29th February 1232, because of the appointment of Jews to official positions, Robert, Primate Archbishop of Hungary, announced that Pope Gregory IX had placed the country under an interdict. The interdict was lifted only after an agreement (the so-called Agreement of Bereg) had been reached between King András II and Bishop Jacob, the Papal Legate, on the 12th August 1233. The agreement specified once again that Jews could not hold official positions even as partners or agents of Christians. The King also swore to enforce the wearing of the Jewish Badge by all Jews in Hungary.

By this time the King had revoked the grant of the Röjtök estate to Theka and granted it to Simon, a Knight of Aragon. Theka tried to keep possession but eventually he had to relinquish Röjtök in 1228. He also became heavily indebted to the Treasury and had to sell his inherited estate at Bessenyö to the same Simon for 500 silver marks. He used this amount to pay his debt to the Treasury.

Following the restrictive anti-Jewish measures imposed by the Agreement of Bereg, Theka moved to Vienna where he is known to have been active as a financier in 1235. He returned to Hungary after King Béla IV relaxed the restrictions on Jews in 1239. Theka was re-instated in his office and received from the King an estate at Csenke (previously owned by Simon, the Knight of Aragon, and taken from him by the King).

Shortly after the Mongol invasion of Hungary in 1241 Theka's estates were transferred to the same Simon, and nothing more was heard of Theka

Coins with Tet Mintmark

András II Denar Béla IV D [CNH225; Huszár266] [CNH244; Huszár310]

# THE GATES OF JERUSALEM

by Jacqueline Schaalje

In the struggles between Moslems and Crusaders a series of new walls around Jerusalem were built and destroyed before the present walls were undertaken by the Ottoman sultan Suleiman the Magnificent (1520-66). He was a tireless conqueror, whose campaigns took him to Europe, Persia and Iraq, and when he started his Jerusalem project he was still embroiled in war. But Jerusalem's walls were crumbling and Suleiman deemed strong walls essential against possible threats from Europe and local Bedouin tribes.

Despite the necessity, the work was very slow. It started with the north wall, because Jerusalem had always been attacked from this side in the past. Only three years later, in 1540, the south wall was completed. The problem seems to have been money; in the end most of it arrived from Damascus in a silver transport that was accompanied by the Sultan's private troops, the Janissaries. The rest was paid from local taxes.

Work on the south wall was held up because of a dispute about whether Mount Zion was to be incorporated or not. In the end it wasn't, to Suleiman's chagrin, because he wanted to harbor all Jerusalem's inhabitants regardless which religion they adhered to (Mount Zion was owned and inhabited by monks). When he returned and found the wall a fait accompli, he ordered the execution of the two architects. According to another story he executed two monks.

Since the time of Suleiman, none of Israel's new rulers had felt compelled to improve upon his architecture, and indeed it is hard to see how that would be possible. The two main gates, Jaffa and Damascus gates, were enforced with towers. There are 35 towers in all and both these and the walls have turrets from where snipers could fire.

Four of Suleiman's gates retain their original L-shape. The other two have been widened to accommodate cars instead of donkeys. All gates still have their Ottoman decoration: a curved lintel with Arabic inscription, under a broken arch. Their doors were made of wood and iron and were locked every evening. The gates all have an Arabic name, but also a Hebrew one, and sometimes more than one, to make matters confusing.

The importance of gates are attested to numerous times in the Bible, for instance in Psalms: "Our feet stood within thy gate, O Jerusalem, Jerusalem built up, a city knit together (122:2-3)." Prophetic words, or maybe just utopian. Nowadays, some of the old exciting hustle and bustle is

concentrated around the Damascus Gate. The other gates are quieter.

#### **JAFFA GATE**

Jaffa Gate is called so because of the Jaffa road leading to it. Suleiman's name for it was Bab el-Khalil, the Gate of the Friend, which is a reference to Hebron which takes its Arabic name from Abraham, the friend of God (Isa. 41:8). In 1917 the British general Allenby entered the city through it. Under Jordanian rule, from 1948 to 1967, the door was closed. Just inside the gate, legend accords the two graves behind the iron fence to the executed architects from Suleiman's age or to the monks of Mount Zion. But actually they are of a Jerusalemite couple.

Behind Jaffa Gate there is a breach in the wall. This part was taken down and the Citadel of David's moat was filled in 1898 when the Emperor Wilhelm II of Germany visited the city. His carriage rode through it, just like taxi's today, and Wilhelm did not need to descend. The area from Jaffa Gate to the southwest corner has been excavated on the outside and shows older versions of the wall. Suleiman's wall was built on the second century Hasmonean wall, which can be seen at a projection at the first tower's base, and also in its outer corner. King Herod (37-4 BCE) built a wall just outside the Hasmonean one. His wall was thicker because he needed a strong wall to buttress his palace which lay just on the wall's inside.

The next tower is Herodian at its base, which is visible between the rock. On top of it stands a Medieval tower, which is itself crowned by Turkish stonework. One block is left to show the ground level before the excavations. The Herodian wall leads to another tower, which had an earlier first century gate. Through this, the Romans entered the city in the fall of 70, as is related by the Jewish historian Josephus Flavius (The Jewish War 6:374-99). The two towers on the right of the gate are both Turkish. The last one was built on top of a gigantic medieval tower which had been destroyed.



#### ZION GATE

In Arabic it is called Bab Nabi Daud, or the gate of the prophet David, because king David is believed to rest on Mount Zion, which this gate discloses. In 1948 the gate was riddled with bullet holes during the fighting for the Jewish Quarter. The Palmach fighters reached the gate but did not hold it.

Here again the excavations have been preserved and have explanatory signs. Inside the gate, to the right, there are ruins of diverse Medieval and Arabic bulwarks and a large four-columned hall. The eastern part of the hall served as a bathhouse. In the corner of the wall there is an amphitheater, built on a Byzantine cistern, whose inscription dates it to 549 and attributes it to the emperor Flavius Justinian.

Outside the Zion Gate, the excavations show the Arabic tower that is also seen on the inside, projecting from the wall. Just before the corner a part of a first century aqueduct is visible; this used to bring water from Solomon's Pools near Bethlehem to Jerusalem. Another part of it can be seen in the next section, near the Temple Area, where a deep narrow channel runs under the wall. Near the path there are the ruins of a Jewish house that was destroyed by the Romans in 70.



#### **DUNG GATE**

The Arabic name Bab el-Magharbeh means the Gate of the Moors, a reference to Muslim immigrants who came to Jerusalem from North Africa during the time of Suleiman. Jews called it the Dung Gate after a gate that had been there in the wall that Nehemiah built: "And I went by the gate of the valley, at night, toward the spring of the serpent and Dung Gate and I saw breaks in the walls of Jerusalem that were breached and the gates consumed with fire (Neh. 2:13)." It was apparently used to clean out waste. The Dung Gate gate was widened in 1953 by the Jordanians who

used it to drive vehicles to the citadel (because Jaffa Gate was closed).

In the base of the wall, westwards in the direction of Zion Gate, there are remains of Jewish Mikvahs, the ritual baths, of the Herodian period and cisterns which were cut in the rock. The cisterns belong to houses of the same period. Next to the gate itself, on its left side, is a medieval tower. It has a postern gate which is called Tanners' postern gate, because of a cattle market that used to be just inside the wall and tanneries which were nearby.

The Bank of Israel has not illustrated this gate on any currency.

#### STEPHEN'S GATE

This gate, just after passing the Temple Mount, is called Bab el-Ghor, or Jordan Gate, but this name did not stick. In English it is known as Stephen's Gate, a name that refers to Byzantine pilgrims who used an earlier gate of this name to enter the city.

The Hebrew name is Lion's Gate; this comes from the heraldic emblems of the Mamluk sultan Baybars (13th century) which are placed at either side of the gate. There is a local legend which tells that these are the lions that were ready to eat Suleiman's father, the Ottoman sultan Selim I ('the Grim') if he were to continue with his plan to destroy Jerusalem.

The original L-shape of the gate was destroyed during the British Mandate in order for cars to reach the Austrian hospital. In 1967 Israeli paratroopers entered Jerusalem through this gate. Despite it having been widened an Israeli tank got stuck in it.



#### **HEROD'S GATE**

The Arabic Bab es-Zahr means the Flowered Gate, because of the flower engraving above the entrance. It was named after Herod in the 16th or 17th century because pilgrims mistook a Mamluk house just inside the gate for the palace of Herod Antipas (41-44).

Going towards Damascus Gate the channel of an aqueduct is visible. This is interesting because of pottery which dates to the 3rd or early 4th century, which demonstrates that the aqueduct went out of use, and the north wall was built here for the first time, accommodating the growing city.

A bit further, the wall makes an inward curve, following the rim of an ancient quarry which is known as Solomon's Quarries. This vast cave was rediscovered in 1854, after it had been concealed by the Ottomans in the 16th century, but it was known in earlier times. Josephus Flavius' Royal Caverns mentioned in The Jewish War are probably this cave.

In later Jewish works it appears as Zedekiah's Grotto, and furnished an explanation about how Zedekiah managed to break through the Babylonian army lines which had encircled Jerusalem (II Kings 25:4-5, Jer. 52:7-8). Some believe it was the quarry for the stone blocks for the First Temple (I Kings 5:15-17). But it could also have been a quarry of Herod. But there is no dispute as to its antiquity.



#### **DAMASCUS GATE**

In Hebrew it is called Shechem Gate, because from here the road leads to Shechem or Nablus, and ultimately to Damascus. It represents the finest example of Ottoman architecture in Israel. It is the only one that has been excavated to study earlier gates.

The first was built by Herod Antipas, later followed by a monumental entrance to Aelia Capitolina, built by the emperor Hadrian. Its basic design resembles the current one and consisted of a semicircular plaza from which sprang the two main roads of the city. It had one arched gate and two pedestrian entrances on the sides.

The excavation area can be reached from the gate's right, where modern stairs lead down. The first space is the Crusader Chapel of St Abraham, whose entrance is straight ahead. Passing this we stand on the medieval street, whose curbstones are still visible. Steps lead to a Arabic cistern, whose collapse makes Hadrian's gate visible: the tower and pedestrian entrance are on the right.

Visitors can enter the guardroom and climb to the rampart or stroll over the Hadrianic plaza. In the exhibition of maps of Jerusalem there is also a holograph of a tall column with a statue of Hadrian. Many believe that this statue stood in the center of the plaza. Possibly the Arabic name of Damascus Gate, Bab el-Amud, the Gate of the Column, derives from this. Indeed, some huge Roman memorial columns are located on Nablus Road, a few hundred meters to the north, and a head of Hadrian was found nearby.

Hadrian's first gate remained in use until the 5th century. But in later centuries debris filled up the pedestrian entrances and the central entrance was raised. After that, the medieval gate used to be a short walk outside the present gate. It was flanked by two towers and connected with a road to where the bridge is now.



#### **NEW GATE**

This was not one of Suleiman's Gates, as its name and form indicate. It was built in 1887 by the Ottoman sultan Abdul Hamid II to furnish access to the new northern suburbs outside the wall. This gate was also blocked by the Jordanians between 1948-67.

To the west of the gate there is a small park. Inside it the base of a large tower is visible. This is called in Arabic Qasr Jalus or Goliath's Castle, after the popular legend that David killed the giant nearby (according to the Bible, this happened in southern Judea). The tower itself dates to medieval

times and is constructed of Herodian blocks. The two towers on the right of the gate are both Turkish. The last one was built on top of a gigantic medieval tower which had been destroyed.

The Bank of Israel did not use this gate on it currency.

#### **GOLDEN GATE**

The Mercy (Golden) Gate (Bab el Rahmeh) appears in the legends of all three religions. According to Christian tradition, Jesus made his last entry to Jerusalem through the Mercy Gate with his Disciples on Palm Sunday. The Muslims refer to it as the Gate of Mercy and believe it to be the gate referred to in the Koran, through which the just will pass on the Day of Judgment.

This gate has been sealed since the 1600's and the legend is that the Messiah will pass through this gate. There is a Moslem cemetery that is in front of the gate. Under the Mercy Gate, below the cemetery, is one of the gateways into the Bais HaMikaash. It was called the Shushan Gate. An old tradition tells that Eliyahu HaNavi will lead the Moshiach into the Bais HaMikdash through the Shushan Gate. To thwart Eliyahu's plans, the Moslems built a cemetery hiding the gate. Since Eliyahu is a Cohain, he would not be permitted to go anywhere near the Shushan Gate. It is interesting that this gate is the only one of the eight gates in Jerusalem that is sealed. The Arabs believe that since the Jews expect that Messiah would come through this gate (Sha'ar harachamim) they would try to prevent any possibility of His return.

It is interesting that this gate is the only one of the eight gates in Jerusalem that is sealed. The Arabs believe that since the Jews expect that Messiah would come through this gate (Sha'ar harachamim) they would try to prevent any possibility of His return.



# The Bar Kokhba Lamp Hoard Collection

by David Hendin

Some time ago a fascinating group of 16 gold, silver, and bronze coins were brought to my attention. The coins came together with two large fragments of a so-called Herodian oil lamp in which they were said to have been found. It was one of the most interesting hoards I have ever seen, and I spent some time researching the group and it has just been published in Studies in Memory of Leo Mildenberg, Israel Numismatic Journal 14. I am reprinting a version of that article here, without the footnotes, and with minor changes, because I think that this story of a very early coin collection will be of great interest to readers of the Shekel.



The recently published Bar Kokhba Lamp Hoard provides us with a moving insight into the psyche of a probable Jewish survivor of the Bar Kokhba War, 132-135 CE. (Photo courtesy of the author).

Leo Mildenberg wrote in his book The Coinage of the Bar Kokhba War that, "Surprisingly little has been added to the coin material in this Bar Kokhba corpus through archaeological excavations. Luckily, however, the gaping holes that controlled excavations have left in our knowledge of the

Bar Kokhba coinage have, to a large extent, been filled by a multitude of hoard discoveries. Hoards, in fact, have written almost single-handedly the history of the Bar Kokhba coinage and therefore deserve close attention."

Mildenberg registered 29 Bar Kokhba coin hoards from 1889 to 1982. Since the later date only a few additional small hoards of Bar Kokhba coins have been published. And even though from time to time fresh groups of Bar Kokhba bronze and silver coins have been offered in the market, alas, there has been no individual or group with the persistence of Leo Mildenberg who has even attempted to register them. Indeed, even as of this writing, Haim Gitler, Curator of Numismatics at the Israel Museum, Jerusalem, observes that of thousands of known Bar Kokhba tetradrachms, only one has been found so far in excavations in Israel.

The coins were said to have been found buried inside the lamp, "near Hebron." Although this type of oil lamp is known commonly as 'Herodian,' it is well known that these lamps actually date from the first to the early second century CE. They are discussed by Dan Barag and M. Hershkowitz in the fourth volume of the Masada excavations reports.

The largest lamp fragment measures 61.5 X 65 X 28 mm and comprises the back of the lamp and much of the fill hole. The second fragment measures 38 X 30.5 X 20.1 mm and is the spout of the lamp. There is no soot blackening of the lamp tip, hence it may never have been used to burn oil. Measurement indicates that the fill hole of the intact lamp had a diameter of 26.3 mm, hence it would have easily been large enough for the coins to have fit through the hole. In addition, a test by the author using an intact oil lamp of comparable size showed that the 16 coins fit easily into the lamp.

Luckily, I was allowed to examine closely the coins and the lamp fragments in their natural state, and was further permitted to clean the material. The coins were four Roman gold aurei from Domitian, Trajan, and Hadrian (2); five silver denarii from Mark Antony, Trajan (3), and Antoninus Pius; and seven Bar Kokhba bronze coins. All of these coins are shown (before cleaning) in the accompanying photograph, and all are described in full detail in the article in INJ 14.

Gabriela Bijovsky of the Israel Antiquities Authority observed that this is the first recorded instance in which coins of all three metals, gold, silver, and bronze - were found together in a Bar Kokhba hoard.

The presence of a denarius of Antoninus Pius, struck in 151-152 CE, is unprecedented in the study of hoards of Bar Kokhba coins. It allows us to establish, for the first time, a Bar Kokhba hoard that was actually kept together, and even added to, for more than 15 years after the date of Bar Kokhba's defeat in 135 CE.

Did the owner hide these coins during the Bar Kokhba War and later retrieve them, and add the Antoninus Pius coin to the group? We suggest this is probably not the case, but it is more likely that the owner kept the coins with him, hidden away as a personal treasure, and his latest addition to the "treasury" came when the Antoninus Pius coin came into his possession sometime after 151/152 CE. And, since the coins of Bar Kokhba were probably "invalidated," retaining no commercial value after the war, this grouping represents not only a man's financial treasure, but also his personal memento - literally a collection of bronze coins from the Bar Kokhba war.

Indeed, the make-up of this group seems to constitute a collection. It is hardly possible that it could have been random. The Bar Kokhba coins contained in the group consist of eight bronze coins-one broad lyre (nevel in Hebrew) middle bronze of the first year; one broad lyre middle bronze of the second year; one undated narrow lyre (kithara in Hebrew) middle bronze of the third year; one palm tree middle bronze of the second year; and three undated palm tree small bronze coins of the third year. In summary, then, this is a nice representative example of coins from each of the three years of the Bar Kokhba War.

It is especially noteworthy that the owner of these coins retained the bronze coins, which were worthless for commerce, together with his treasure of four gold, and five silver coins. In spite of their lack of financial value, these bronze coins were clearly far from worthless to this individual, and the discovery of this little "lamp hoard" provides us with a moving insight into the psyche of a probable Jewish survivor of the Bar Kokhba War.

Copyright @ 2003 by David Hendin Reprinted from the Celator.

#### M. LEVY

#### by Peter S. Horvitz

(Adapted from the author's The Big Book of Jewish Athletes, soon to be published by SPI Books.)

One of the five rings of the Olympic flag stands for the continent of Africa. But in the first modem Olympiad, celebrated in Athens in 1896, that continent was not represented at all. It was in 1900, during the second modem Olympics in Paris, that the first team representing an African country appeared, though there was only a single such team, and a very small one at that, just four members, all competing in gymnastics. This team was from Algeria, which at that time was a French colony. One member of the Algerian team was a Jewish gymnast named M. Levy, resident of Oran. Indeed all members of the Algerian team were from Oran.

Levy finished 62nd in a field of 135 competitors for the single competition held in the area of men's gymnastics. His overall score was 232 points out of a possible 320 points. The gold-medal winner, Gustave Sandras of France, had a score of 302. Of Levy's countrymen, J. Martinez finished 7th (277); Castiglioni 15th (267); and Koubi 93rd (210).

But this did not mean that Levy's performance was necessarily of a sub-medal level. Rather, the scoring of the 1900 Olympics gymnastics was unique and remarkably parsimonious in its issuing of medals. In every other Olympics from 1896 until today, many individual activities, like long horse, parallel bars, flying rings, and so on, have received award medals. This was in addition to the combined, all-around competition medal. But in 1900, medals in gymnastics were only awarded for the single category of combined exercises. Levy's 232 points indicate that he may very well have excelled in one or another of the exercises. Probably, in any other Olympics, he would have at least been a contender for a medal. Felix Flatow, a Jew from Germany, for instance, came in 102nd place during this Olympics with an overall score of 204, far behind Levy. Yet Flatow had won two Gold medals in gymnastics during the 1896 Olympics, in team horizontal bars and team parallel bars.

The competition for men's gymnastics (there was no women's gymnastics) was held on July 29 and 30 at the Velodrome Municipal de Vincennes. Both days were very hot, with the temperatures between 95 and 104 degrees Fahrenheit. The competitions were held outside. There were 16 separate competitions, which included not only the usual gymnastic exercises, but also weight lifting of a 50-kilogram barbell. Each competition was worth 20 points.

On the day following the conclusion of the event, a banquet was held for all the contestants at the Restaurant de la Lune a la Exposition. Probably it was at this banquet that the medals were awarded to the winners and Participation medals were distributed to all the participants.

As with all participants in all Olympic games, M. Levy was presented with a Participation medal. What was unique about these Participation medals for the 1900 Olympics is that every medal, for all 1225 participants, had the name of the recipient actually stamped on the medal as part of its design. This placing of the recipient's name on the actual medal seems never to have been repeated in any later Olympics, not even for the Gold, Silver and Bronze prize medals.

These Participation medals were struck in bronze and measure 63 millimeters. The obverse shows the head of Gallia growing out of the ground and being crowned with the branch of an oak tree growing behind her. The legend is REPUBLIQUE FRANCAISE. The reverse shows a flying Victory supporting on her back an athlete, bearing a torch. The legend is EXPOSITION UNIVERSELLE INTERNATIONALE. The 1900 Olympics were held in conjunction with that year's Paris World's Fair. Beneath the two figures is a plaque, flanked with ribbons and branches, with the name M. LEVY. In the background of both sides, are scenes of Paris in low relief. The signature of the artist, J. C. Chaplain, appears on the back. The medal, was struck at the very height of the Art Nouveau movement and the design is very much in the mode of that movement.





Levy was by no means the only Jew to participate in the 1900 Olympics. In fact five award medals were won by Jewish contestants, including one Gold medal. But this was a bit of a let down from the ten medals won by Jewish athletes at the 1896 Olympics, including eight Gold.

At latter Olympics, many great athletes would bring back fame, honor, and medals to the continent of Africa. But few now remember that among the very first men to represent Africa in the world's premier sport's arena was a Jew from Oran, M. Levy.

# MARC CHAGALL

Marc Chagall was born in Liozno, Vitebsk in Belorussia in 1887 into a poor Hassidic family. Segal was his family name and he himself later adopted the spelling "Chagall." The eldest of nine children, he studied first in a talmud torah before moving to a secular Russian school, where he began to show signs of his artistic talent. With his mother's support, and despite his father's disapproval, Chagall pursued his interest in art. In 1907 he left for St. Petersburg when he was awarded a scholarship to the school sponsored by the Imperial Society for the Furtherance of the Arts.

From 1910 to 1914, Chagall lived in Paris where some of his most famous paintings of the Jewish shtetl or village were painted. He developed the features that became recognizable trademarks of his art. Strong and often bright colors portray the world with a dreamlike, non-realistic simplicity, and the fusion of fantasy, religion, and nostalgia dominates his work with a joyous quality. The "fiddler on the roof" recurs frequently with animals, workmen, lovers, and musicians.

Before the outbreak of World War I, in 1914, Chagall held a one-man show in Berlin, exhibiting work dominated by Jewish images. He was trapped in Russia during the war. In 1915 he married Bella Rosenfeld. In the fall of 1917, when the Bolsheviks came to power, Chagall was appointed commissar for fine arts in Vitebsk, and director of the newly established Free Academy of Art. Later, in Moscow, he was appointed designer for the Chamber State Jewish Theater. The Bolshevik authorities were critical of Chagall's style of art as being too modern too Jewish and by 1922, Chagall left Russia, settling in France. Slowly his pictures found buyers, and he gained recognition in France, Germany, and Switzerland.

Chagall first visited Israel in 1931 for the opening of the Tel Aviv Art Museum, which is endowed with some of his works. In Nazi Germany 57 of his paintings were confiscated from public collections, and some were held up for ridicule in the "Degenerate Art" exhibition at Munich in 1937.

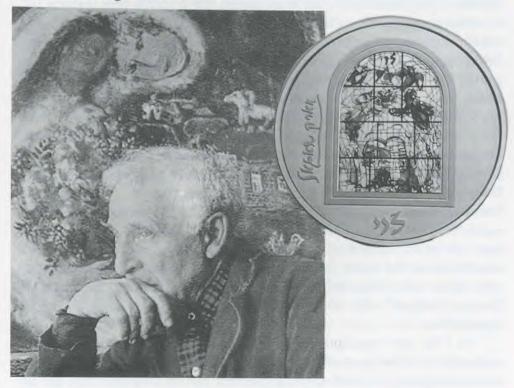
Fearing persecution by the Nazis when they invaded France, he was given a visa by Hiram Bingham of the U.S. Consulate. Bingham was later dismissed for issuing visas to Jewish refugees. (See the article on Hiram Bingham in this issue of the SHEKEL.) The Chagalls escaped to the United States, arriving in New York in June, 1941. Bella Chagall died in 1944, shortly after finishing her memoirs, *Burning Lights* which was illustrated by Chagall, and he decided to return to France. In 1952 he married Valentine Brodsky.

Chagall painted with oils, water colors, and other forms of art,

including ceramics, mosaics, and stained glass. He received commissions to make decorations for a Catholic church in Assy in the French Alps, and to design stained glass windows for the cathedral in Metz, for the synagogue of the Hadassah Medical Center in Jerusalem, and a large glass panel in the entrance to the UN Secretariat. He also designed a stained glass panel for the audience hall in the Vatican. He painted a new ceiling for the opera in Paris, murals for the New York Metropolitan Opera House, and contributed a mural, floor mosaics, and designs for the curtains for the new Knesset in Jerusalem. He received many prizes as well as honorary university degrees. He was honored by an exhibition at the Louvre, an honor never before given to a living artist. Chagall's later work included "The American Windows," which honored the 1977 U.S. bicentennial and Chicago's Mayor Richard J. Daley.

But probably his most admired works are the twelve stained glass windows at Hadassah Hospital depicting the Twelve Tribes of Israel. A color transparency of each of his designs of the twelve tribes has been incorporated within medals now being issued by the Israel Government Coin and Medals Corp. The medals have been authorized by the Chagall Estate, ADAGP, whose stamp in engraved on the edge of each medal.

Marc Chagall died in 1985.



## DRESDEN

Dresden was the capital of the Kingdom of Saxony. It is situated on both banks of the River Elbe. The presence of Jews in the city or in its vicinity as early as the beginning of the eleventh century is evidenced by the proceedings against Margrave Gunzelin (1010), who, among others, was accused of selling Christian slaves to Jewish merchants. The first official document, however, directly concerning the Jews of Dresden, as well as those of the other cities of Meissen, is dated 1265. In that year Henry the Illustrious regulated the differences between Christians and Jews. From these regulations it may be inferred that the main occupation of the Dresden Jews was money-lending.

The Dresden Jews figure again in official documents in 1368, with regard to special taxes imposed upon them, amounting to 1,000 gulden every other year. In 1425 Duke Frederick reduced these to 875 gulden, with the stipulation that the sum should be paid in gold of good quality and of a certain weight. Accused, in 1430 or 1432, of favoring the Hussites, the Jews were banished from Dresden, and their synagogue, situated in the place which still bears the name "Judenhof," was transformed into a distillery. The banishment, however, seems not to have been general, as exceptions were made in favor of those Jews whose services to the city were recognized. Thus in 1448 the princes Ernst and Albrecht granted to a Jewish physician named Baruk, with his two sons Meïr and Moses, the privilege of settling in Dresden on the condition that Baruk should attend all the patients committed to his care by the princes. For this service he was to receive yearly thirty bushels of corn, one cask of wine, and a cow.

In 1700 the court factors of August II., Berends Lehman and Jonas Meyer, who had hitherto lived at Hamburg, settled in Dresden. They were soon followed by many other Jews, whom they took under their protection. During the following twenty-five years the number of Jews living at Dresden must have greatly increased for in 1725 the government, which endeavored to enforce the decree of banishment, thought it necessary to issue an order forbidding to those Jews who did not belong to the households of the court factors the right to sojourn in Dresden, except while fairs were being held. Ten years later the Christian merchants of Dresden lodged with the government a complaint against Jewish competition.

In 1746 new regulations were issued, rendering residence in the city unbearable to those Jews who by special permission had settled there. They were not allowed to build a synagogue, but had to meet privately and to preserve the strictest silence. A heavy poll-tax was imposed, which was further increased in 1749. Still the community gradually increased, and at length the absence of a Jewish cemetery was keenly felt. After many negotiations the Jews obtained from the government a plot of ground in Neustadt for the sum of 1,000 thalers, paying 5 thalers for each interment. The first to be buried in the cemetery was the widow of Isaac Meyer, bullion contractor to the mint.

The government continued to hamper the development of the community. New laws were enacted in 1772, restricting still further the right of settlement in Dresden. No Jew was allowed to reside in the city without special permission. In order that no unprivileged Jew might be clandestinely harbored, each Jewish family was subjected to a monthly police visitation. The poll-tax was increased and every adult male being assessed 70 thalers annually, in addition to a tax upon his wife and children.

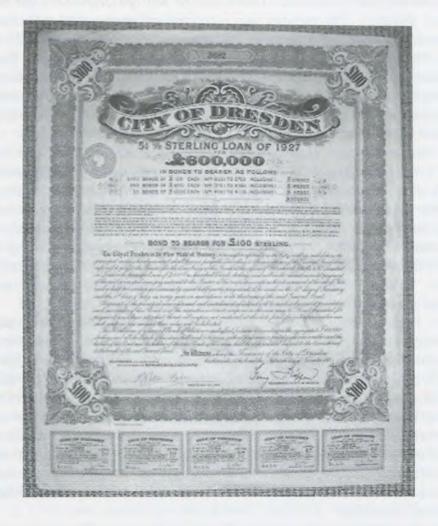
The price of a permit for a Jewish marriage was 40 thalers. Every means of gaining a livelihood was barred to the Jews, with the exception of money-lending and of rag-dealing in the Judenhof. Many were thus unable to pay their taxes, and in 1777 several hundreds would have been banished but for the intervention of Moses Mendelssohn.

The community numbered approximately 2,300 in 1886, 4,300 in 1913, and over 6,000 in 1925. A number of Jews from East Europe settled there after World War I. A prosperous and well-endowed community, it owned a valuable library, and maintained numerous social and charitable organizations. A group of Orthodox Jews seceded and founded the "Shomerei ha-Dat" congregations. The synagogue was destroyed by the Nazis in 1938. Most of the Jews left Dresden and only 1,470 remained by 1939. In 1942, 350 were deported to Theresienstadt. The rest were deported elsewhere or remained in hiding until the end of the war.

Dresden had little else of importance to the Allied strategists. Throughout Germany, it was known for its cultural and historical amenities-parks, museums, an opera house and buildings, some of which dated back to the 13th Century. The world beyond Germany identified Dresden with the delicate porcelain that was actually produced in a village about 12 miles away. The manner in which the attack on Dresden was delivered was, by this late stage of the air war, distinctly routine. On the night of February 13, the British dropped 2,656 tons of bombs, a load now regarded as unexceptional. About 75 percent of the bombs were incendiaries, standard procedure for an old city whose wooden buildings were so flammable.

Dresden burned for a week. The worst fire came within an hour after the British attack, when thousands of separate blazes merged into a howling fire storm. It engulfed some 1,600 acres, practically the whole of old Dresden, generating winds of tornado force, incinerating everything and everyone in its path, and sucking the life out of those who had attempted to seek refuge in the cellars of the city. Initial estimates of the death toll, ranging as high as 135,000, were later revised downward to 35,000. But the earlier estimates-and an unprecedented barrage of German radio propaganda-served to perpetuate Dresden's tragedy as a symbol of air power gone amok.

The numismatic illustration is of a 1927 City of Dresden, Germany, £100 bond printed by Charles Skipper & East, London. Signed by the Treasurer of the City of Dresden.



## THE JEWS OF SHANGHAR

The first Jew who arrived in Shanghai was Elias David Sassoon, who, about the year 1850, opened a branch in connection with his father's Bombay house. Since that period Jews have gradually migrated from India to Shanghai, most of them being engaged from Bombay as clerks by the firm of David Sassoon & Co. The community is composed mainly of Asiatic, German, and Russian Jews, though there are a few of Austrian, French, and Italian origin among them.

Jews have undoubtedly taken a considerable part in developing trade in China, and several have served on the municipal councils, among them being S. A. Hardoon, partner in the firm of E. D. Sassoon & Co., who had served on the French and English councils at the same time. During the early days of Jewish settlement in Shanghai the trade in opium and Bombay cotton yarn was mainly in Jewish hands.

Early in 1870 a hall was hired for purposes of worship. In 1905 there were two small synagogues in Shanghai. One of these, the Beth El synagogue, is situated in Peking road, one of the principal thoroughfares in the English settlement. The other, the Shearith Israel synagogue, is situated in Seward road, the best and busiest street in the American settlement. The latter synagogue was established about 1898 by D. E. J. Abraham. At present the German Jews form themselves into a congregation during the New Year and Yom Kippur holy days, rent a place of worship, and employ their own hazzan. The community possesses a cemetery in Mohawk road, presented to it by David Sassoon.

In Nov., 1898, a branch of the Anglo-Jewish Association was established at Shanghai. A Rescue Society was established in 1900 to open communications with the Jews of the orphan colony of K'ai-Fung-Foo, and in April, 1901, eight of the Chinese Jews arrived in Shanghai, In Nov., 1902, it was resolved to form a Talmud Torah school, to be known as the Shanghai Jewish School. The Shanghai Zionist Association was established April 26, 1903, and was represented at the Sixth Zionist Congress, held at Basel. On Feb. 11, 1904, a Jewish Benevolent Fund was founded. A biweekly paper entitled "Israel's Messenger" was established on April 22, 1904. At that time the total population of the city was 620,000, of whom about 500 were Jews.

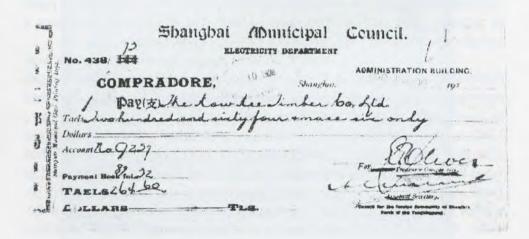
Before World War I the Jewish population numbered around 700, with 400 Sephardim of Baghdad origin, 250 Europeans, and 50 Americans. Most of them were engaged in commerce, while a few were in the

diplomatic service and in medicine or teaching. Their number was substantially increased to around 25,000, first by Jews from Russia fleeing from the 1917 Revolution, then between 1932 and 1940 by refugees from Nazism in Germany and German occupied countries who found out that they could enter the free port of Shanghai without visas.

The Japanese closed Shanghai to further immigration and after the outbreak of the Pacific war in December 1941 they deported to Shanghai most of the Jews living in Japan or in transit to other countries. Substantial aid was given locally, especially by Sir Victor Sassoon, Horace Kadoorie, and Paul Komor. Additional funds came from abroad.

With the outbreak of the Pacific war the position of all Jews became desperate. Most of them were kept in semi-internment under miserable conditions in the Hongkew district, subject to the whim of the Japanese occupation forces. They had great difficulty in finding employment and most of their property was confiscated under one pretext or another. Almost all of them left Shanghai after World War II, largely with American help, for Israel, the United States, or other parts of the world. A few elderly people remained to live out their days under the Chinese Communists.

A banking check, issued for the account of the Shanghai Municipal Council, Electricity Department, in 1928 serves as the numismatic illustration



### GADARA

Gadara is an ancient city in the Yarmuk Valley. southeast of Lake Kinneret. It is first mentioned as a Hellenistic settlement in the description of the conquest of Erez Israel by Antiochus III (Polybius, 5:71, 3). The Talmudic equivalent of "Gadara" is "Gadar" situated on a mountain, it was one of the stations on which fires were lighted to announce the new moon. Although the name is of Semitic origin, the new settlers called it Gadara after a Macedonian city. It was among the cities captured by Alexander Yannai, but Pompey took it from the Jews. It was part of Herod's domain in the Roman period and later became autonomous with the right of minting coins.

An important center of Hellenistic culture, Jews lived there both during and after the Jewish War (60–70/73). In the Byzantine period, the bishops of Geder are mentioned up to the sixth century. Under Arab rule the city declined and is the present-day village of Muqays (Umm Qays) situated at a height of 1,194 ft. (364 m.) with a splendid view of the Sea of Galilee, the Jordan Valley, Galilee, and Mt. Hermon. It contains many traces of ancient habitation: a colonnaded street paved with basalt stones; two theaters; ruins of houses, including a synagogue from the mishnaic period; tombs with sarcophagi, inscriptions and statues, etc.

On the bank of the Yarmuk are hot springs known as Hammat Gader which attracted settlers from earliest times. The Talmud thus refers to it as "Hammat of Gadara." It was heavily populated in this period, and many visitors from the south, the Golan, and Galilee, including Judah ha-Nasi and his pupils, came to bathe in the springs. The Romans also used the springs during the bathing season. The ruins of large bathhouses still stand in the valley.

The five thermal springs of Hammat Gader, the waters of the hottest and richest in minerals have a temperature of 124°F, intermittently served local inhabitants for healing purposes. The place became a station on the narrow-gauge railway branch that connected Haifa through Zemah with the Hejaz railway. Traffic on the line was finally halted in 1946 when the Palmah blew up a bridge crossing the Yarmuk near Hammat Gader. The border of the British Mandate of Palestine protruded eastward into the narrow Yarmuk gorge for 3 miles thus creating a wedge, including Hammat Gader, of a few hundred meters width only, between Transjordanian and Syrian territory.

In Israel's War of Independence (1948), the Syrians occupied the place when advancing toward Lake Kinneret; In the 1949 Armistice

Agreement, the Hammat Gader tongue returned to Israel sovereignty, although it was declared a demilitarized zone where only the previous Arab inhabitants were permitted to return. Nevertheless in 1951, Syrian forces occupied Hammat Gader and held it until 1967. The Syrians turned the spot into a rest center for their officers and officials, building a mosque, hotel, bathhouses, and other installations.

In the Six-Day War (1967), Hammat Gader returned to Israel control. In the ensuing years, it was repeatedly shelled from Jordanian positions on the steep slope directly above it, and mines planted by terrorists caused a number of losses to Israel civilians. Because of the security situation, plans for developing Hammat Gader as a farming, tourist, and recreation center had to be postponed, and the group preparing to settle there had to erect its collective village, Mevo Hammat, 3 miles to the northwest on the Golan plateau.

The first coins of Gadera bore a ship's prow with the Greek inscription Year One of Rome, with the bust of Herakles on the obverse. The galley, sometimes accompanied by dolphins, probably symbolizes the conquest of the country after Pompey's naval victories over the pirates controlling the east coast of the Mediterranean basin. Other coins of Gadera depict temples of Zeus and Tyche and a river god of the nearby Yarmuk River. The city issued a great many coins continuously from the first century B.C.E. to 240 C.E.



## BEERSHEVA

The capital of the Negev is Beersheva, a modern city built at the center of a site rich in history and biblical references. Considered by archaeologists to be one of the oldest settlements in the country, Beersheva was often mentioned in the Hebrew scriptures. In Biblical times, there seemed to be much religious/sacrificial activity going on in the city, as it was situated on a well traveled east-west route. It was a likely choice for Abraham to settle there naming it after the ceremony of the oath between himself and the King of Gerar (Genesis 21: 22-34). Later, Isaac remained there as well (Genesis 26:23). Jacob also stopped there on his way to Egypt to bring sacrifices (Genesis 46:1-5). The prophet Elijah sojourned in this region; Isaac, Jacob and Joshua passed through the area and the people of Israel settled here after their return form Babylonia and Egypt. Throughout the Bible, Be'er Sheva was considered the southern most border of Israel/Judea, as it is stated, "From Dan unto Be'er Sheva" (Judges 20;1 / Samuel II 3;20 / Samuel II 3;10, 17;11, 24;2,5...)

In the centuries that followed, Beersheva was nothing but a modest village at the gates of the desert. It became somewhat more important only at the end of the 19th century when the Turkish authorities attempted to transform it into an administrative center that controlled the southern territories of Palestine.

After the English conquest of 1917, however, the small urban settlement seemed forgotten until the 1948 Independence War, when it became the object of contention between Egyptians and Israelis. Israel finally managed to hold the region. Since then, Beersheva has developed so rapidly that today it can be considered one of the most vital cities in the country, complete with modem tourist infrastructures and all the services needed in a large urban center. Besides an active industrial district which provides work for inhabitants throughout the region, the present capital of the Negev can also boast numerous art centers, schools of all kinds, the prestigious Ben Gurion University and a well-stocked museum housed in the Old City's mosque.

The dominant characteristic of Beersheva is undoubtedly its cosmopolitanism. It is inhabited by people from more than 70 countries, from the first immigrants who came from Morocco and Rumania to the families recently arrived in Israel from the Soviet Union and Argentina. The Bedouins, who live in a number of neighboring satellite settlements or in tents scattered throughout the area, crowd the city streets especially on

Thursday morning. It is a marketing day and they sell a variety of Bedouin handicrafts.

In the early years of the State of Israel, Beersheva had an elaborate city transport system. Due to the shortage of metallic coins, a series of paper tokens were used. The fare was 5 prutot and the token's wording in Hebrew translates "If this token is not used, its value will be donated to Magen David Adom - Beersheva. Below the red star of David with the insignia in the center. On either side the numeral 5 and the word "prutot". below "Good for travel on Beersheva City Transport." There were two subsequent issues with basically the same wording.

In 1967, Sylvia Haffner in "Israel's Modern Money and Medals 1917-1970" the value of the Beersheva tokens was estimated at 25.00 in circulated condition to 50.00 in crisp condition.





OBV.

REV.







DONNA J. SIMS N.L.G.

Editor

P.O. BOX 442 HERMOSA BEACH, CA.
90254-0442

Email: simsd@prodigy.net



VOLUME XXIV No. 3 MAY-JUNE 2003

INS / ICC F LOS ANGELES - The February meeting was held at the home of David Gursky. Due to his being unable to attend the meeting, he offered up his home and that way he did not have to miss out on a meeting. Those of us in attendance were given the royal numismatic tour of David's extensive collections, not just numismatic, and not just items from Israel (and I thought I was the consummate collector.) David's collections leaves one breathless. Following a delicious refreshment break, we were treated to the video trip of David's drive from London to Israel. What an exciting trip and all the stops in-between were breathtaking. Thanks again David. Mel Wacks will be the speaker at the March meeting.

**INS OF NEW YORK** - Dinner was held at the Cinema Café prior to the meeting. Exhibit/Discussion topics were: the letter "D"; grapes; and the dates of Washington's birthday, and Purim. INSNY meets the 4<sup>th</sup> Wednesday of the month beginning at 7:30 p.m. at the NYC office of Dr. Jay Galst, 30 East 60<sup>th</sup> Street, 8<sup>th</sup> Floor (ample parking on the street after 7:00 p.m.). Those who arrive early are encouraged to join the pre-meeting dinner at 6:30 p.m.

**DO YOU REMEMBER:** When it was hard to decide which convention to attend and where because there were so may throughout the country and many times they were happening at the same time? . When it was exciting to attend a convention meeting because you knew you would be learning something new and you couldn't wait to expand your numismatic knowledge? . When you couldn't wait to put together another exhibit of your favorite numismatic items in hopes of winning the "Best" category? . . When it was exciting to attend a convention banquet because you would be meeting up with so many numismatic friends and familiar faces that you would usually run into only at conventions?

**BUY . SELL / TRADE:** Buy - Am interested in any Bar and/or Bat Mitzvah coins (30316.1) . . . Sell or Trade - Early issues of Israeli coins and medals; 1972 Exchange National Bank of Chicago medals ~ 59mm bronze, 59mm silver, 40mm silver (30316.2) . . . Sell or Trade - Good selection of Judaica coins, tokens, medals, currency, notgeld, checks, coupons, labels, chits, scrip, covers, newspapers (30316.3).

**MOMENTS IN THOUGHT:** Signs you live in 2003: You just tried to enter your password on the microwave; ... you have a list of 15 phone numbers to reach your family of three; ... you chat with a stranger from the other side of the world several times a week but you haven't spoken to your next door neighbor yet this year; ... every commercial on television has a website at the bottom of the screen.

**COMMENTS FROM DJS:** The sight of a beautiful coin or medal still takes my breath away. Does it yours? This is what meetings and/or conventions are for. To take your breath away. Remember that. Be well, be happy. . .

We thank these AINA supporters ... and invite you to use their services.

#### William Rosenblum/Rare Coins

P.O. Box 355 · Evergreen, CO 80437-0355 (303) 838-4831 · Fax (303) 838-1213

#### bill@rosenblumcoins.com · www.rosenblumcoins.com

For the past 30 years we have been the world's leading dealer in all aspects of Ancient Judaea, Israel, Palestine and Judaica (including the Holocaust) as related to coins, medals, banknotes, tokens, etc. Life Member of ANA, Board of Directors of AINA, Member of the International Association of Professional Numismatists.



## Commemoratives International, Ltd.

Dealers in Israel Coins, Banknotes & Collectibles since 1947

Hamden Center II 2321 Whitney Avenue, Suite 102 Hamden, CT 06518

Phone: (203) 230-0221 Fax: (203) 248-6628



Visit our website: www.commem.com E-mail: david@commem.com



#### J. J. Van Grover Ltd. Promoting our hobby for over 50 years

I will enjoy helping you find the coins you want, Israel or U.S., or if you wish to liquidate your holdings I can help you find a buyer. Consultant to governments, banks & museums. Board of Directors of AINA, Member PNG, Life Member ANA.

P.O. Box 123 · Uakland Gardens, NY 11364 · (718) 224-9578 · Fax (718) 224-9393 E-mail: jjvangrover@juno.com



## PHORA

P.O. Box 805 Nyack, NY 10960 845-358-7634

AmphoraCoins@aol.com

Ancient Judean, Biblical, Greek, Roman, Byzantine Coins www.AmphoraCoins.com

## IRA & LARRY AUCTIONEERS

Accepting consignments of Ancient, World and U.S. Coins for our three major auctions held each year. Specializing in Ancient Judaean Coins. Members PNG, Life Members ANA. A family tradition since 1931.

350 S. Beverly Dr., #350 · Beverly Hills, CA 90212 · (800) 978-2646 · Fax (310) 551-2626 Visit our web site: www.goldbergcoins.com



# Join A.I.N.A. Now!

Receive our Bi-Monthly Magazine by Mail

THE SHEKEL is the scholarly bi-monthly publication of the American Israel Numismatic Association provided to all members. It strives to be informative, educational and entertaining by providing numismatically illustrated articles along with news of new issues, ancient and contemporary coinage in Holy Land and Jewish history. The SHEKEL represents the most expansive body of published knowledge on Israel numismatics in the world.

AINA members are first to get new issues of Israel's coins and medals at official government price! AINA members are regularly advised of other valuable numismatic items including coins, books, medals, and special commemorative issues. If you seek to benefit from the knowledge and lore of Israel's numismatics, you are invite to join.

#### MEMBERSHIP APPLICATION

The American Israel Numismatic Association 12555 Biscayne Blvd #733 North Miami, FL 33181

NAME	
ADDRESS	
СІТУ	STATEZIP
Applicant Signature	

ANNUAL MEMBERSHIP FEES:
U.S. CANADA & MEXICO \$18.00 - FOREIGN \$25.00
LIFE MEMBERSHIP \$300.00

Bank Note Reporter • Numismatic News • World Coin News • Coins

# Krause Publications delivers your subscription online!

Now you can access online the vital coin and paper money information you want. Read every issue right from your computer. You'll find:

- · It's faster than mail no postal delays!
- · Information is available online only days after issue mails.
- · You get your mailed copy too.
- · You're among the first to check Display & Classified Ads.
- Every issue of Coin Market is available to Numismatic News subscribers - the most accurate prices at your finger tips!
- · See every issue online and search every issue for the item you want.

#### Here's how to access the information.

PALMERWINES Antique Collec

Pioneer Memorial statue unveiled

8.H.O.W.

Coins & Paper Money

# available free to all subscribers

#### Go to www.collect.com

- Register & go to
  - "View Online Issues" in My Corner
- · Fill in required subscriber information
- · You're ready to go!

## Take advantage of this special!

Call Toll Free 800-258-0929

Or subscribe online at www.collect.com

Mon.-Fri. 7 am - 8 pm; Sat. 8 am - 2 pm, CST

Offer ABBC6A

Bank Note Reporter - 12 monthly issues, \$35.00

Numismatic News - 52 weekly issues, \$32.00 (includes 12 issues of Coin Market)

World Coin News - 12 monthly issues, \$27.98 Coins Magazine - 12 monthly issues, \$25.98

Service to the coin and paper money market worldwide.

## "TOWER OF BABEL" COMMEMORATIVE COIN

Seventh in the "Biblical Art" Coin Series

Once, mankind was united in love and peace, in one place. There was only one language. However, as they strove to achieve power, the people tried to reach the sky, by building the **Tower of Babel**. At this moment, the utopian unity was to change for all time. They were punished by having to speak different languages. Their communication was lost and they became scattered all over the earth.





The coin obverse design is a skilful composition of the Hebrew verses in the Book of Genesis 11:1-9, which describe the building of the Tower of Babel. The verses are written in the shape of a tower and the letters appear as if they are floating, alluding to the state of confusion and lack of communication. The words themselves symbolize the central theme in the story of the Tower of Babel - **language**.

The inscriptions on the reverse are written concentrically and the State of Israel emblem appears in the center, giving the impression of a view from above the tower.

This coin encapsulates all languages and all peoples. It is the most universal coin ever to be issued!

#### **Coin Specifications**

Com operations					
Cat. No.	Metal and Finish	Face	Mint Mark	Diameter	
31499300	Gold/917 22k, Proof	NIS 10	"מ" (Mem)	30mm	
21499380	Silver/925 Proof	NIS 2	"מ" (Mem)	38.7mm	
21499300	Silver/925Proof-like	NIS 1	Star of David	30mm	
71499331	Set of the 3 above coins				
71499222	Set of the 2 silver coins				

Israel Government Coins & Medals Corp. 5 Ahad Ha'am St. Jerusalem 91078 Israel EMail: medals@coins.co.il